2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

Bucks-horn, or the like."[27] In everyday life kinship terms were used rather than personal names.[28] Denton also said:

> Any Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their Law, but an abuse to his friends & relations present, as if it were done on purpose to renew their grief: . And any other person whatsoever that is named after that name doth incontinently change his name & takes a new one.[29]

Education and Training of Children

Children were nursed until they were three or four years old, but were increasingly fed meat and other specially prepared foods. Holm said they were taught to walk when they were nine months old.[30] When boys were four or five years old, they were given their first instruction in hunting, warfare, and woodcraft, as well as in other phases of a man's life.[31] Girls at the same age were initiated into the duties of housekeeping and the planting and cultivating of gardens. Old people, particularly grandparents, played an important role in instructing the children in tradition, religion, and correct behavior (O.A., N.D.). According to Trowbridge, men took upon themselves the duty of instructing the young of their phratry.[32] The earlier documents are silent on these points, but there seems to be no reason why these more modern data do not represent the customs of a former period.

In earlier times physical punishment was seldom if ever used on the children; explanation, ridicule, exhortation, and threats took its place.[33] Obedience was sometimes enforced by threats of punishment by the Mask Being. If a child was slow to rise in the morning, for instance, the recalcitrant one was told that this supernatural creature would visit him and poke him with a stick (N.D.). It was also believed that the supernatural powers punished disobedient children by causing them to become weak and sickly (N.D.). The myth of a great, naked bear was frequently used, since disobedient children were said to be its particular victims.[34] Children were described as being well behaved; a captive brought up by the Delawares said that "honesty, bravery and hospitality are cardinal virtues with them. . . . Their young, in a remarkable degree, reverence and honor the aged, especially their parents."[35] Not only were the old respected, but game and various other presents were often given to them.[36]

As children grew older, the boys in particular were more and more exposed to a toughening program. Training was one of increasing hardship, up to and including the puberty rituals. Children were forced to

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[27] Denton, 1845, p. 8.
[28] Trowbridge MS.
[29] Denton, 1845, p. 8.
[30] Holm, 1834, p. 127.
[31] Lindestrom, 1925, p. 302; Harrington, 1913, p. 213; Trowbridge MS.
[32] Trowbridge MS.
[33] Brickell, 1842, p. 47; Zeisberger, 1910, p. 81.
[34] Heckewelder, 1799, pp. 260-62.
[35] Brickell, 1842, p. 48.
[36] Zeisberger, 1910, p. 76.

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155 Zeisberger.[5] Infants were described by
854 Lindestrom as never crying.[6] Whether this was because they were nursed whenever restless (which is most likely), or because the crying was consistently ignored in early infancy, is not clear from the available accounts. From Zeisberger's description of the frequency of the mother's absence, it would seem that, even if the child were nursed on demand when she was available, her frequent absences must have meant to the child that she was an
862 undependable provider. Children were weaned at the age of two or three; the techniques are not described.[8] Anal and
863 urethral training do not seem to have been strenuous: boys wore no clothes at all until
[241] the age of five or six, although girls wore aprons as soon as they could walk.[8]

861 Zeisberger noted that children were
155 sometimes harshly treated, although such behavior generally produced in them "bitterness, hatred and contempt." He went on to say, "The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water."[7] Zeisberger did not like the
[157 Indian women, whom he described also
181] as being "much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs of which they are guilty are done
114 in secret."[8] While one may be inclined to
797 discount Zeisberger's accusations on the grounds of the natural prejudice of a male missionary among somewhat more aggressive women than he was probably accustomed to at home, the general accuracy of his observations and the fact that he was really fond of his charges, with whom he spent much of his active life, suggest that he had imbibed the prevalent native male attitude toward the women of the tribe.

5. Zeisberger, 1778, p. 80.
6. Zeisberger, 1778, p. 17.
7. Zeisberger, 1778, p. 81.
8. Zeisberger, 1778, p. 124.